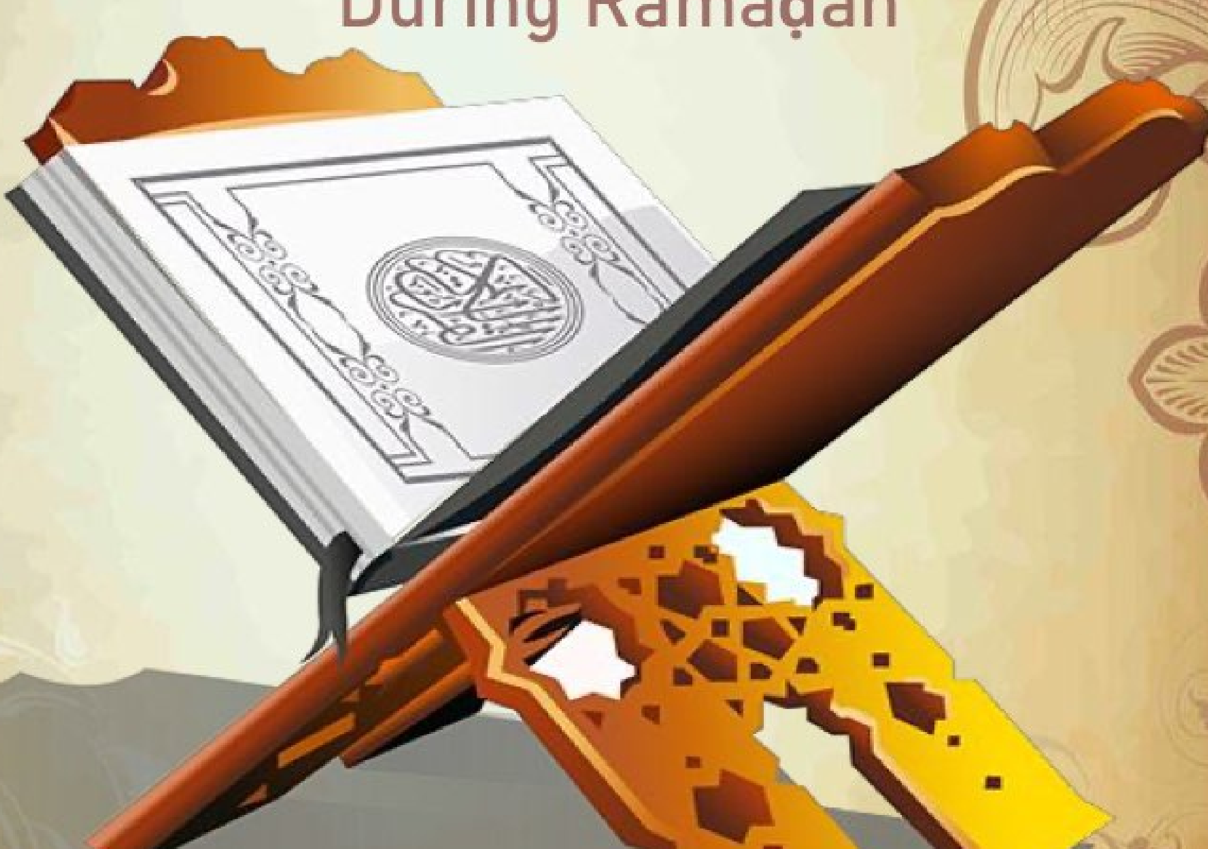
الحال مع القرآن في رمضان

Your Relationship with

THE QUR'ĀN

During Ramaḍān



By

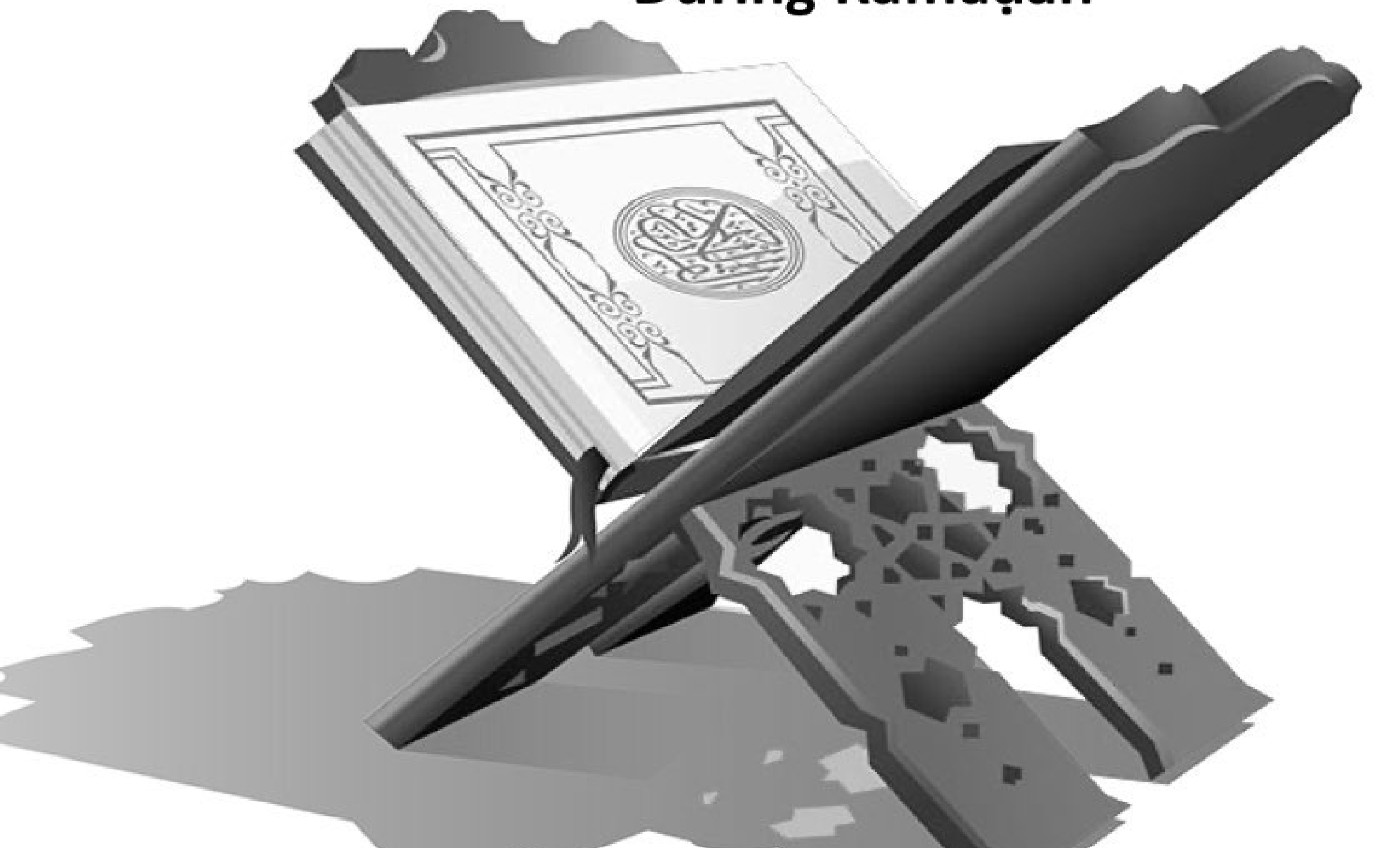
Sheikh Musā'id aṭ-Ṭayyār

الحال مع القرآن في رمضان

Your Relationship with

THE QUR'ĀN

During Ramaḍān



By

Sheikh Musā'id aṭ-Ṭayyār

Translated by Khalil Klopfenstein

For Comments or Corrections contact:
Tulayhah@gmail.com

For more articles related to Tafsir visit:
Tulayhah.wordpress.com

For enquiries on how to acquire more copies of this book contact:
admin@grandmasjid.com
WhatsApp +1-314-828-8060


بسم الله الرحمن الرحيم

Table of Contents

Brief Biography of the Author

He is Abū 'Abd al-Mālik, Musā'id ibn Sulaymān ibn Nāṣir aṭ-Ṭayyār. He was born in the year 1384AH (corresponding to 1965CE) in az-Zulfī in Saudi Arabia. The aṭ-Ṭayyār family is from az-Zulfī, though their roots go back to al-Madīnah and their lineage can be traced back to Ja'far ibn Abī Ṭālib.

Sheikh Musā'id attended school in nearby Riyāḍ. He completed his bachelor's degree in Qur'ānic sciences at Imām Muḥammad Ibn Sa'ūd Islāmic University in 1409. Upon graduation, he began teaching at the Teacher's College in Riyāḍ as a teacher of Qur'ānic sciences. Simultaneously, he began working towards his master's degree in Qur'ānic sciences. He would eventually go on to earn his doctorate in Qur'ānic sciences in 1421.

He continued teaching at the teacher's college until 1428, at which point he switched to teaching in the College of Tarbiyyah at King Sa'ūd University where he teaches and oversees graduate-level work in the Qur'ānic sciences. He has authored many valuable books, serves on the board of several Islāmic organizations, and regularly delivers classes and programs.

Introduction

All praise is due to Allāh ﷾ who said in His Book,

﴿شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَٰتٍ مِّنَ ٱلْهُدَىٰ
وَٱلْفُرْقَانِ ۚ فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ
فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ وَلِتُكْمِلُوا۟
ٱلْعِدَّةَ وَلِتُكَبِّرُوا۟ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ﴾

"The month of Ramaḍān in which the Qur'ān was revealed, a guidance for the people and clear proofs of guidance and criterion. So whoever is present for the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allāh intends for you ease and does not intend for you hardship and wants for you to complete the period and to glorify Allāh for that to which He has guided you; and perhaps you will be grateful" [Al-Baqarah: 185].

And Who said ﷻ,

﴿إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةٍ مُّبَٰرَكَةٍ ۚ إِنَّا كُنَّا مُنذِرِينَ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ أَمْرًا
مِّنْ عِندِنَآ ۚ إِنَّا كُنَّا مُرْسِلِينَ﴾

"We sent it down during a blessed night. We were warning. That night every precise matter is decreed. A command from Us. We are sending" [Ad-Dukhān: 3-5].

And Who said ﷻ,

﴿إِنَّآ أَنزَلۡنَٰهُ فِي لَيۡلَةِ ٱلۡقَدۡرِ﴾

"We certainly sent it down on *Laylat-ul-Qadr*" [Al-Qadr: 1].

May peace and blessings be on His noble Messenger whom Allāh chose specifically to receive His revelation and to whom He sent the best Book, and who said,

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرآنَ وَعَلَّمَهُ.

"The best of you are those who learn the Qur'ān and teach it."

Then, I conclude by asking Allāh to send His peace on the pure family of Muḥammad and his righteous companions, as well as those who follow them in lockstep just as the night follows the day.

Moving forward:

Allāh has singled out this tremendous month with a number of special distinctions, including:

-It is the best month of the year

-It contains *Laylat-ul-Qadr*

-The Qur’ān was sent down during this month

And the sending down of the Qur’ān occurred in two forms: (1) sending it down in full, and (2) the first instance of the revelation (to Muḥammad) which took place on *Laylat-ul-Qadr*.

As for sending it down in full, Ibn ‘Abbās ﵄ (who passed away in the year 68 after the *Hijrah*) informed us about this when he said,

أَنْزَلَ الْقُرْآنَ كُلَّهُ جُمْلَةً وَاحِدَةً فِي لَيْلَةِ الْقَدَرِ فِي رَمَضَانَ إِلَىٰ السَّمَاءِ الدُّنْيَا، فَكَانَ اللهُ إِذَا أَرَادَ أَنْ يُحْدِثَ فِي الْأَرْضِ شَيْئًا أَنْزَلَ مِنْهُ، حَتَّىٰ جَمَعَهُ.

“The entire Qur’ān was sent down all at once to the lowest heaven during Ramaḍān on *Laylatul-Qadr.* Then when Allāh wanted something to happened on the earth He would send down a portion of it until all of it was sent down.”

This statement is authentically attributed to Ibn ‘Abbās ﵄ and is reported through a number of different narrations.

As for the first instance of the revelation occurring on *Laylat-ul-Qadr*, then there is a report of this that is attributed to ash-Sha’bī ﵀ (who died in the year 103 after the *Hijrah*), and this is also what the Qur’ān appears to indicate with Allāh’s ﷻ statements,

﴿شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ
وَبَيِّنَٰتٍ مِّنَ ٱلْهُدَىٰ وَٱلْفُرْقَانِ﴾

“The month of Ramaḍān in which the Qur’ān was revealed, a guidance for the people and clear proofs of guidance and criterion” [Al-Baqarah: 185] and,

﴿إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةٍ مُّبَٰرَكَةٍ ۚ إِنَّا كُنَّا مُنذِرِينَ﴾

“We sent it down during a blessed night. We were warning” [Ad-Dukhān: 3]. Guiding the people, clarifying the guidance for them, and warning them are all referring to the Qur’ān which was revealed to Muḥammad ﷺ.

There is nothing to preclude both of these meanings – sending down the Qur’ān in full and the initial revelation (to Muḥammad) – being referred to in these *Āyāt* or that these *Āyāt* are referencing both ways of the Qur’ān being sent down since there is no opposition or contradiction between the two explanations. So long as two different explanations of an *Āyah* both have a sound chain of transmission, are both plausible explanations of the *Āyah*, and do not oppose one another, then

it is perfectly fine to interpret the *Āyah* as carrying both of those meanings – and this is confirmed by the scholars.

In any case, it is clear from these *Āyāt* that there is a close connection between the Qur'ān and the month of Ramaḍān, for Allāh ﷻ honored this month by sending down the Qur'ān in it, which is why this month came to be known as "the Month of the Qur'ān".

The Prophet's ﷺ Relationship with the Qur'ān During Ramaḍān

Al-Bukhārī رحمه الله relayed a report going back to Ibn 'Abbās رضي الله عنهما in which he said,

كَانَ رَسُولُ اللهِ صَلَّىٰ اللهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلَ، وَكَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللهِ صَلَّىٰ اللهُ عَلَيْهِ وَسَلَّمَ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

"Allāh's Messenger ﷺ was the most generous of people and he was at his most generous during Ramaḍān when he met with Jibrīl. He would meet with him every night of Ramaḍān and review the Qur'ān with him. The Prophet ﷺ was more generous with wealth than the blowing wind."

This ḥadith shows the legislated nature of reviewing the Qur'ān during Ramaḍān. This month was specifically chosen for reviewing the Qur'ān because it was the month during which the Qur'ān was revealed, as Allāh ﷻ said,

﴿شَهۡرُ رَمَضَانَ ٱلَّذِيٓ أُنزِلَ فِيهِ ٱلۡقُرۡءَانُ﴾

"The month of Ramaḍān in which the Qur'ān was revealed" [Al-Baqarah: 185]. Reviewing can be done with two or more persons, and it is a *sunnah* which the Prophet ﷺ used to do with the Jibrīl عليه السلام each year. The Muslims should be eager to engage in a similar form of reviewing, whether that takes the form of recitation and memorization or explanation and contemplation, for that is part of the essence of this month and the special blessings that are sent down on good deeds.

A recommended practice is to make one's review during the nighttime just as Jibrīl's عليه السلام review of the Qur'ān with the Prophet ﷺ was done. How many people overlook this good deed during the nights of Ramaḍān? May Allāh help us.

Reciting and reviewing the Qur'ān during Ramaḍān is better than any other kind of *dhikr*, for Jibrīl عليه السلام chose this month specifically for reviewing the Qur'ān with the Prophet ﷺ as opposed to any other kind of deed.

Now, consider how Ibn 'Abbās رضي الله عنهما described the Prophet's ﷺ generosity as a result of reciting and reviewing the Qur'ān with Jibrīl عليه السلام, such that one intuitively understands that reviewing the Qur'ān produces a sense of wealthiness within one's soul, filling it with a love for acts of obedience until that causes the Muslim to be generous and

openhanded. Naturally, one responds in kind to good treatment, and there is no misery when one is with the Book of Allāh, just as He ﷻ said,

﴿طه مَآ أَنزَلْنَا عَلَيْكَ ٱلْقُرْءَانَ لِتَشْقَىٰٓ إِلَّا تَذْكِرَةً لِّمَن يَخْشَىٰ﴾

"Ṭāhā. We have not sent down the Qur'ān to you to cause you distress. Rather as a reminder to those who fear" [Ṭāhā: 1-3]. So make your motto,

لَا شَقَاءَ مَعَ الْقُرآنِ.

"There is no misery when one is with the Qur'ān."

The People's Relationships with Reciting the Qur'ān

Some people ask: which is better, reciting the Qur'ān with contemplation or reciting it without the same depth yet increasing the amount recited in order to complete it a number of times and gain the rewards of reciting?

There is no conflict or contest between these two acts of worship that would make one ask which is more virtuous. The crux of this issue goes back to the reciter himself, and there are several different types of reciters:

The first type: the common people who are not able to contemplate or may not even be able to understand very many *Āyāt* at all. For these people, there is no doubt that the best thing for them to do is to recite a large amount.

This type of reciting is a suitable goal in and of itself, for reciting brings about many rewards, as is found in the narration,

لَا أَقُولُ (الم) حَرْفٌ، بَلْ أَلِفٌ حَرْفٌ، وَلَامٌ حَرْفٌ، وَمِيمٌ حَرْفٌ.

"I do not say that *Alif Lām Mīm* is one letter. Rather *alif* is a letter, *lām* is a letter, and *mīm* is a letter."

The second type: the scholars and students of knowledge. For these people, there are two ways to approach the Qur'ān:

The first way: the same way as the common people. That is, seeking to amass many rewards by reciting a large amount of Qur'ān and completing it multiple times.

The second way: reciting it to study its meanings, contemplate them, and extract benefits from them. Each scholar or student of knowledge would approach this according to his own particular area of focus which would enable him to excel in extracting certain benefits which another might not find – and that is a blessing from Allāh ﷻ which He gives to whomever He wishes.

Now let me repeat this point: These two types of reciting fall under the variety of deeds found within the *sharī'ah,* and both of them are virtuous deeds to engage in. There is no conflict between them such that one needs to find out which is more virtuous. Rather, there is a time and a place for each one, and that is connected to the state of the reciter himself.

Having said that, there is no question that understanding something is better than not understanding. Following from that, some scholars have illustrated the situation by saying that a person who reads a single *Surah* with contemplation is like someone who gave a precious jewel in charity while a person who reads the entire Qur'ān

without contemplation is like someone who gave a lot of money in charity though not quite reaching the same amount as what the first person gave.

Important Issues Related to Reciting the Qur'ān in Ramaḍān

There are a few issues related to reciting the Qur'ān during Ramaḍān which ought to be mentioned:

Issue #1: A person ought to evaluate himself, as not all people are the same when it comes to worship. It is a missed opportunity to let Ramaḍān come and go without completing one full reading of the Qur'ān. Completing the Qur'ān in Ramadan is a *sunnah* which Jibrīl عليه السلام established by reviewing the Qur'ān with Allāh's Messenger صلى الله عليه وسلم during Ramaḍān, and it has been a long-standing practice of the Muslims ever since the time of the Messenger صلى الله عليه وسلم.

You may have noticed that many people are eagerly engaged in good deeds during the first part of Ramaḍān including reciting the Qur'ān, but then how quickly do they lose steam after just a few days and you see them being too lazy to do those deeds.

Because of that, for anyone who knows this to be his habit, then the most fitting thing for him to do is to set himself a reading schedule and set a pace of one *juz'* per day. By doing so, one would complete the Qur'ān once during this month. And if one were to continue on this schedule throughout all

the months of the year, that is something possible, and this ultimately revolves around one's resolve and determination.

If a Muslim were to set a rate of reading four pages for each of the five daily prayer times, then he would complete twenty pages each day, which is equal to a full juz' in the *musḥaf*s that are printed with 15 lines per page like the Madīnah *Musḥaf*.

By following this method, one would be consistent in this good deed without any gaps, and

أَحَبُّ الْأَعْمَالِ إِلَىٰ اللهِ أَدْوَمُهَا وَإِنْ قَلَّ.

"the most beloved deeds to Allāh are the most consistent ones, even if they are small," as the Prophet ﷺ said.

Issue #2: It is a good practice in general for anyone who reads the Qur'ān, and especially when reading the Qur'ān in Ramaḍān, to have an abridged book of *tafsīr* with him so that he read it in order to learn the meanings of what he is reading. That is more conducive to enjoying one's recitation and experiencing the sweetness of reciting the Qur'ān; for the one who does not understand or learn the meanings is not the same as someone who does.

Despite the importance of this issue, you find that many reciters do not pay attention to this. But if a reciter were to pick an abridged book of *tafsīr* for himself to regularly refer

back to, he would be able to grasp so much of the Qur'ān's meanings.

And the Muslims of today have placed importance on authoring some abridged works of *tafsīr*. You would find that to be the case in a number of the Muslim lands, including in the land of the Two Sanctuaries where the Ministry of Islāmic Affairs has published the book "*al-Tafsīr al-Muyassar,*"[1] and what a fitting name that is for this *tafsīr.* Even though it was commissioned with the aim of it being translated into other languages, it is certainly a useful resource for the common person who wants to know the general meanings of the *Āyāt*. And only those who have experience dealing with difference of interpretations among the scholars of *tafsīr* would be able to truly recognize the great effort put into this work and the valuable knowledge it contains.

The point here is that a Muslim should make an effort to have one of these abridged works of *tafsīr* with him so that he can read it and refer back to it as frequently as he recites the Qur'ān. In this way, his recitation will involve both accurately reciting the words and understanding their meanings.

Issue #3: When reciting – especially when one is a student of knowledge – certain benefits or questions may

[1] Translator's note: "*al-Tafsīr al-Muyassar*" loosely translates to*: Tafsīr Made Easy*.

come to mind. One must take care to note these benefits or questions, lest they disappear.

There is no end to the wonders of the Qur'ān, nor does it become worn out by repetition, for it is the Qur'ān *Karīm Majīd* (i.e. distinguished in both its composition and meanings, bountiful and giving in both its composition and meanings). In the same way, its meanings and benefits are also like that: distinguished by the distinction of the Qur'ān and coming in such abundance that one cannot count them due to the bounty of this Book.

With that being the case, then take a moment to imagine just how many points of benefit there would be for the students of knowledge if every scholar were to write down the benefits and questions that had occurred to him while he was reading the Qur'ān!

Issue #4: Reciting during the night is one of the most benefitting forms of worship. How many forms of worship are there whose sweetness one only tastes when performing them in the dark, for that is the most important time of the day, which is the last third of the night. That is according to the Messenger's ﷺ statement,

إِذَا كَانَ ثُلُثُ اللَّيْلِ الْآخِرُ يَنْزِلُ رَبُّنَا إِلَىٰ سَمَاءِ الدُّنْيَا فَيَقُولُ: هَلْ مِنْ سَائِلٍ فَأُعْطِيَهُ؟ هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ؟...

"When the last third of the night arrives, our Lord descends to the lowest heaven and says, 'Is there anyone asking so that I may give to him? Is there anyone seeking forgiveness so that I may forgive him? …'"

But many people neglect performing worship during the night, especially in Ramaḍān – and this is despite the fact that many are remaining awake during the night – and this is an enormous, missed opportunity for those who have not experienced the pleasure of worshipping at night.

Buckle down and get to work, for others have buckled down before you. And don't make this the least of your concerns; make it at the top of your priorities. May Allāh ﷻ enable me and you to do what He loves and is pleased with.

If a Muslim were to set himself a schedule for reciting the Qur'ān every night, then he would be consistent in worshiping Allāh ﷻ and would not be counted as negligent during his nights. May Allāh ﷻ make me and you fall into this category of people.

Something which does not even occur to people in this era is that we live in an era where the nights are illuminated such that night becomes day, thus flipping the natural state that Allāh ﷻ instituted for people of the night being a time of rest and repose. I say: this may have caused us to not realize the enjoyment of worshiping in the dark. If a Muslim were to try reciting the Qur'ān from memory or performing voluntary night prayers without any lights on, then this would enable

him to be more focused and determined. That is because a person can become distracted by what he sees while reciting or praying.

Those who have tried worshiping in the dark find this to be of greater joy in worship than when doing the same act of worship under electric lights.

Issue #5: One of the benefits of the Tarāwīḥ prayers during Ramaḍān is listening to the Qur'ān be recited by expert reciters and people with beautiful voices whose recitation touches the heart and you find that their recitation has an impact on your heart. So seek out these types of reciters. And remember that people have different tastes when it comes to a reciter's voice, so don't disparage a reciter if you don't care for his recitation, as that is a type of backbiting. Rather, seek out those whose recitation you find beneficial; that is the goal to strive for and the objective you should seek.

Here I would take a slight detour to provide a benefit and reminder. This is aimed at the noble imāms who lead the people in the Tarāwīḥ prayers and whom Allāh ﷻ has blessed with good memorization, beautiful voices, and ability to recite in an excellent manner and touch people's hearts. I say to them: strive to touch the people's hearts through them hearing your recitation of the Words of your Lord, and be wary of only touching their hearts through the supplication in qunūt, for that is a serious shortcoming, and if you do that intentionally then you are nurturing this shortcoming in the

people. How are people moved by the words of men but not moved by the Words of the Lord of men?!

SubḥānAllāh! Isn’t that a terrible situation that requires attention and a cure?!

Don’t you notice how some reciters and many of those praying behind them are more attentive to the qunūt than they are to listening to the Words of their Lord?!

Have you noticed how some reciters will change the timber of their voice and become even more melodic during the qunūt in an effort to move the believer’s hearts and prompt them to cry and be moved?!

Where are those efforts when reciting the Speech of Allāh عَزَّ وَجَلَّ? And where are those responses when listening to the Speech of Allāh ﷻ?

It is the Speech of Allāh ﷻ that should bring about tears, make the righteous attentive during prayer, and prompt the pure souls to fear. So strive to seize the attention and touch the hearts with the Words of your Lord who spoke them from above the seven heavens, which Jibrīl عَلَيْهِ السَّلَام the messenger of the Lord of all creation heard from Him and then conveyed just as he had heard it to the best of all creation, Muḥammad ﷺ.

Now, when you hear your imām reciting what Allāh عَزَّ وَجَلَّ said from on-high, isn’t that enough for you to make your

heart pay attention and for your skin to shiver and then soften to it and for your soul to feel at peace?

It is Allāh's Words, it is Allāh's Speech! Realize the significance of this, O Muslim!

Issue #6: Many people ask how they can be moved by the Qur'ān and why they don't find themselves focused during their prayers when they are listening to the Speech of our Lord.

There is no doubt that this could go back to several different causes, the most significant of which being the sins and misdeeds which we carry on our backs. But even with that being the case, it is still possible to be moved by the Qur'ān even if that is not easy. So how can that occur?

In short, distancing oneself from sins, rectifying one's heart, and finding the sweetness of acts of obedience is the way to find oneself moved by the Qur'ān. The more one rectifies himself, the more pronounced the impact of the Qur'ān will be on him.

There are a number of factors which can help one to feel moved by the Qur'ān while reciting it, for in the state of reciting a person is ready to be moved and his heart is prepared to be receptive to the messages of his Lord.

If a person comes early for the prayer, prays as many voluntary prayers beforehand as Allāh ﷻ wills, then engages in remembrance of Allāh ﷻ and reciting His Book and listens

to the recitation, then his heart will be much more attentive to the Speech of Allāh ﷻ than someone else who arrived late and in a rush, worried that he would miss the prayer. That second person would first need to settle himself and calm his heart before he could attend to the Words of his Lord and appreciate their messages.

If a person read the explanation of the *Āyāt* that the imām is going to recite and was attentive to their meanings, then he is much more likely to be moved by them than another person who did not know their meanings.

If a person performed many acts of worship prior to the prayer, then he is much more likely to be focused and his heart is nearer to being moved by the Words of his Lord than another person who did not engage in those acts of worship.

That's why you find some people who had been sinful and were recently guided aright by Allāh ﷻ listening to the recitation, enjoying it, fully engaged in the prayer, and crying. The reason for this is that their hearts have been changed from a state of ruin to uprightness. So if that can happen to someone like that, then that is an encouragement for those who preceded them in being upright to find this within themselves and to search for what would help them focus in the prayer and be moved by their Lord's Speech.

Issue #7: Many people ask, "How can I maintain the level of good deeds that Allāh ﷻ blessed me with during Ramaḍān, for nearly as soon as the month ends, I quickly

begin to leave off these good deeds which I had enjoyed performing?”

Allāh’s Messenger ﷺ prescribed a clear pathway for us for every action which he explained when he said,

أَحَبُّ الْأَعْمَالِ إِلَى اللهِ أَدْوَمُهَا وَإِنْ قَلَّ.

“The most beloved deeds to Allāh are the most consistent, even if they are small.” If we were to act according to this ḥadīth in all of our acts of worship, we would be able to maintain most of them rather than becoming like a barren field without any vegetation.

If a Muslim were to adopt a small amount of daily acts in each category of worship which he could then expand upon during times of increased vigor and return back to the base level during times of fatigue, that would be something beneficial for him. Being consistent in acts of worship, even if they are small, is better than performing them every now and again or not performing them at all.

Whoever fulfills his obligations, regularly performs the emphasized optional prayers, and then adds whatever acts of worship he wishes, then he would fall under those loved by Allāh ﷻ, as He ﷻ said,

وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ.

"My worshiper continues to draw nearer to Me through optional acts until I love him."

So when it comes to the night prayers, he would strive to not sleep until he has prayed three raka'ahs of prayer, even if they are short. And if he finds himself eager to do more than that he can do more, otherwise he can simply perform these three raka'ahs.

And when it comes to reciting the Qur'ān, he adopts the practice of reciting one juz' each day, so that by the end of the month he would have finished a complete reading of the Qur'ān.

And when it comes to fasting, he adopts the practice of fasting three days each month. And if he is able to do more he can do more, but he would not drop below this level of three days per month.

And when it comes to giving in charity, he would pick a certain amount, even if it is small, to give so that not a month would pass without him having given it in charity.

And so on and so forth with the rest of the acts of worship; he adopts a certain level as his foundation which he can exceed during times of enthusiasm and go back to that minimum threshold when his vigor is lacking. In this way, he would maintain a certain level of worship in all these different areas without excess burden, difficulty, lapses or neglect.

I ask Allāh ﷻ to enable me and you to do what He loves and is pleased with, and to make us those who both speak and practice the truth.

If you were to reflect on Ramaḍān, you would find it to be like a fueling station where people fill up with the energy they need. It is the station of the righteous ones who take joy in having reached it and energize themselves during it in order to perform their acts of worship for this life and in order to attain their places in Jannah for the next life. And Ramaḍān is also a unique sort of growth incubator which every Muslim enters: those who help others to grow, those who are righteous and those who are disobedient alike. So how can we not take advantage of this month?

In conclusion:

I ask Allāh عَزَّ وَجَلَّ to grant me and you success and uprightness, to lift the plights from this nation, to guide our leaders to what He loves and is pleased with, and that we would see success for the Muslims in every venue of this life. He is certainly the One to do that and completely able to do that. My final supplication is that all praise belongs to Allāh, Lord of all creation.

If you benefitted from this translation
and would like to read more scholarly works
related to the Qur'an, please visit

Tulayhah.wordpress.com

More than 1000 translations
from the books of tafsir,
Qur'anic sciences,
and statements of the scholars

Tulayhah.wordpress.com

One of the hallmarks of Ramaḍān is an increased engagement with the Qur'ān. Ramaḍān is not only the month in which the Qur'ān was sent down, but also the month in which the believers take up the task of increased reading and reflecting on the Qur'ān. How can one best benefit from Ramaḍān? How can one be consistent throughout Ramaḍān? And how can one continue on the path of goodness after Ramaḍān? Sheikh Musā'id aṭ-Ṭayyār addresses these questions and more in this short work,

Your Relationship with THE QUR'ĀN During Ramaḍān